

The

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Olympic task is one Baptists glad to take

By Phyllis Thompson

LOS ANGELES (BP) — When former decathlon champion Rafer Johnson became the first black athlete to light the Olympic flames starting the 23rd Olympiad, Southern Baptists officially began their Summer Games Ministries of "sharing the light with the world."

At the Summer Games Ministries center, located in what was once a sewing shop only five blocks from the Olympics coliseum, Southern Baptist missionaries, summer workers, and volunteers provided help for hundreds of Olympic visitors.

On opening day of the Olympics, 320 people visited the center's information desk and another 300 came for meals. A large screen television room providing network coverage for those unable to get tickets overflowed its 150 capacity.

Spanish dictionary in hand, Baptist Home Mission Board US-2 missionary Doni Hammonds of Atlanta, director of the Summer Games Ministry center, struggled to understand a frantic visitor from Venezuela. Word by word, she pieced together his story, discovering he had become separated from his Venezuelan tour group following the opening ceremonies.

By 1:30 a.m. the grateful young man was reunited with his Venezuelan friends with the help of Hammonds and other Baptist volunteers.

Later during the center's early morning shift, restaurant coordinator Steve Phillips, a professor at Quachita Baptist University, Arkadelphia, Ark., received a call from the Los Angeles police department asking Southern Baptists to help with another problem.

A group of 14 tourists from Ireland, Belgium, France, and Germany had car trouble in early morning traffic. Phillips drove the tourists to their destination and helped make arrangements to get their car repaired.

Throughout the Olympics, the Summer Games Ministries Center is open from 7 a.m. until 1 a.m. daily. The center is providing meals, entertainment, information and assistance. Hundreds of Southern Baptist volunteers also are roaming the streets, giving away tracts and brochures in a massive direct witness effort.

Two performing groups are visit-

ing area shopping malls and churches. Local Southern Baptists are staffing two information centers in San Bernardino and Riverside on the eastern fringes of the Olympics.

At the Olympic Village in downtown Los Angeles, where 8,000 athletes from 140 countries reside during the games, four Southern Baptists are working in official capacities with the Los Angeles Olympic Organizing Committee.

Two Baptist Student Union direc-

tors for University of Southern California, Yoshiya Togami and Randy Deering, plus Elmer Goble who is executive director of Southern Baptists' Summer Games Ministries, are working with 10 other chaplains of all faiths providing worship services and counseling to athletes and coaches.

(Phyllis Thompson is associate editor of Missions/USA magazine.)



Terri Edwards, a pre-med student, "fixes" a camper's sore foot.

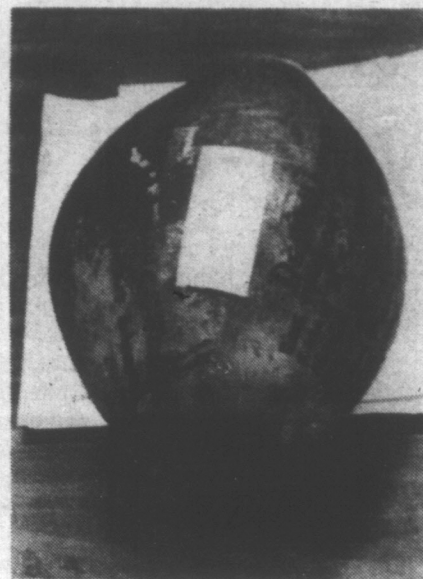


Liz Ireland takes her turn at lifeguard duties. She is one of several staffers who took lifesaving this summer.



Terri Edwards walks with some of the campers at Camp Lakeside. The camp is operated by Tallahatchie Association. J. R. Ray is camp director.

Coconutty letter



The following letter was received by Lloyd Luncford, of the Student Department of the Mississippi Baptist Convention Board. "Dear Lloyd, We thought you would like a sample of the Hawaiian lifestyle. You told us to drop a postcard anytime. Here it is. Have a great summer. Aloha. Frank Stebbins, Bruce Lindley, Dennis Drake."

The message was penned on the coconut pictured above and sent through the mails as shown. It did take \$3 postage, though.

The three writers have been serving on a construction crew in Hawaii renovating an old school building for the Korean Baptist Church on Oahu.

Stebbins is a student at Hinds; Lindley at Northwest Jr. College; Drake at Blue Mountain. Others on the team, also appointed by the Mississippi Baptist Student Union are Leanne Griffin, Blue Mountain; Ginger Davis, Clarke; and Cathy McCommon, Northeast Jr. College.

tist Student Union are Leanne Griffin, Blue Mountain; Ginger Davis, Clarke; and Cathy McCommon, Northeast Jr. College.

Summer missionaries share plans, changes

By Tim Nicholas

Liz Ireland and Terri Edwards were among 11 college students assigned as summer missionaries in Mississippi. Liz and Terri were assigned work on the staff of Camp Lakeside, operated by the Tallahatchie Baptist Association. They worked alongside other college and high school students in a summer of camps for children. Liz and Terri additionally worked in Vacation Bible School at Paul Baptist Church.

Liz is a senior music major at Hardin-Simmons University in Texas. She has an interest in missions that began when neighbors took her to church as a teenager. From age eight to twelve, she lived in Indonesia, going to school among 40 other nationalities, which she says helps her in feeling at ease around people. "I'm quiet, but I love to work with people," she says.

Camp life, she says, has been "a stretching time" spiritually. But the mosquitoes' constant drilling made life tough, she admitted.

There is "almost a 50-50 chance of seminary" next year for Liz, who knows she would like to teach piano on the side. Missions is a possibility in

her future, also counseling.

Terri Edwards, a sophomore pre-med student at Memphis State University, feels she had a life-changing experience at the camp, "because I don't think I was saved before I came here." She explains, that she thought of God as "a bunch of rules" and that, though she prayed to God, she was full of human pride.

"If I do all this for God, there's no way I'm lost," she says about her thinking. "I never gave it a thought. Then last Wednesday, I gave it a second thought."

She made a professions of faith after hearing the testimony of Jerry Gray at First Church, Charleston. Gray was director of missions of Riverside and Tallahatchie Associations who just resigned to go back to seminary. He will begin work on his master of divinity degree at New Orleans Seminary this fall.

She said Gray had believed he was a Christian throughout his ministry until he realized he was just going through the motions.

Says Terri, "I'm not that different, just more complete. I released human pride and opened up to God."



Liz Ireland leads the music for morning watch at Camp Lakeside

Editorials by don mcgregor

A state 21-year-old drinking age

President Reagan has signed into law the bill that will cause federal highway construction funds to be withheld from states that refuse to establish laws that would make 21 years the minimum age limit for drinking any sort of alcohol beverage.

Many state legislative bodies will be saying that the federal government has no business being involved in state affairs to that extent. Very likely, there will be those in Mississippi who will use that excuse as a reason for not supporting such legislation in the state.

The issue, however, is not how the legislation comes about or what causes it to be enacted but rather the saving of lives because of it.

The Mississippi Legislature faced this issue last year and defaulted on it. Bills were introduced to establish that minimum age limit, and they didn't make it. There was a bill passed in the Senate, but the minimum limit was lowered from 21 to 19 in a committee. When that bill went to the

House, it died in committee.

Perhaps that is just as well. Now it should be easier to pass a bill for a 21-year-old limitation.

There are those who feel that the federal government should not be provided enough of its citizens' money that it could afford to give generous amounts of it back to the same citizens, to others, or to other levels of government. The federal government gets the money, however and it will continue to use much of it in such programs as highway construction, which benefits us all. We might or might not get better highways built if the money stayed in the state.

With it in the hands of the federal government, however, there will be strings attached as it comes back to the states. In this case, they are good strings. They are expected to be used to save lives of young people.

Sure, some of the youngsters will get beer anyway. It always works that way. But not nearly so many of them will get it with a nationwide,

21-year-old minimum as would be the case with a lower limit. And surely we don't want teenagers from other states driving into Mississippi to buy alcohol legally.

And, as has been said so often, laws against robberies don't stop all of the robbers from operating; but those laws cut down on the number. The same is true for murder.

So to say that the law would not stop the practice is evading the issue. It would slow it down, and that is worthwhile.

Mississippi needs that law, and it should be passed at the next legislative session. It would be well to be in touch with legislative members concerning it.

It was an interesting commentary that a group of 150 young people in Rankin County met recently to commemorate the second anniversary of the death of two other young people by a drunken driver on Lakeland Drive (Highway 25). How did they conduct the observation? With a beer bust. The statement was that if 18-

Keystone In The Arch Of Life



year-olds are old enough to go to war and vote they are old enough to buy beer. But that is not necessarily the case. The concepts are not related.

Most of us have no control over war conditions, and voting does not involve danger to ourselves or others.

Church staffs need raises, too

Inflation may be beginning to creep back up again after falling dramatically from 12.4 percent in 1980 to 3.8 percent in 1983.

That is not a statement on the economy of the times or a political observation.

It is a note for lay leaders in the churches to pay attention to the salaries they are planning to pay their staff personnel for 1985. After the 3.8 percent for last year, the lowest in a decade, the inflation rate for 1984 is expected to creep back up to 5 percent.

If there is any inflation, however, the same salary figure cannot go into

the budget again or 1985 without penalizing the staff financially.

These are not easy times for church staff members as far as finances go. There are churches where there haven't been raises in years. In 1984 there are people being paid the same salaries as in 1978. Lay members in the churches, generally, have been getting cost of living raises right along if they are working on a wage scale or salary basis; but they may not have afforded the same consideration for their church staff members.

And what has to be considered is that even though inflation has slowed down as reflected in figures since 1982 and 1983, there was a steady climb over several years as inflation

factor built upon inflation factor.

For instance, a person who was making \$10,000 per year at the beginning of 1978 should make a salary of \$17,118 for 1985 just to stay even with inflation. That would represent no spendable increase in salary at all over that period.

In many cases the lay members of the churches are working in businesses that pay attention to cost of living conditions and have plans made for salary adjustments as are needed to meet inflation. The church staff member is dependent on the good graces of a budget committee, which may or may not consider such conditions if, indeed, the money is available to increase salaries regardless of

inflation.

While the lay member may be getting raises, he may not be letting his church giving reflect those raises; and the spendable funds for the church may be less in relationship to other years as a result.

And it must be remembered that the staff members have expenses that they must pay in order to be able to minister. Each staff member must have a car which is devoted to the use of the church. The wife cannot bring the pastor by and let him out at the church and then go about her own business of taking the kids places and going to the grocery store or to work. The pastor has to have a car at the church. That is expensive, and the

costs of operating it and maintaining it are expensive.

And while his clothes come out of his salary, his salary needs to reflect the fact that the pastor cannot wear blue jeans and a T-shirt to the office. His clothes must meet the expectations of the congregation.

Not a lot needs to be said. Church members surely recognize their responsibility. They must not fail to exercise it.

Staff members have families. They have homes to maintain, clothes to provide, groceries to buy, and children to educate. It costs the same for them as for other church members. They must be remembered.

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Guest opinion . . .

Value of Christian education

By Ron Kirkland

Christian Education is an expensive item for all involved. The institution, the denomination, and the individual student pay high premiums for Christian education. Mississippi Baptists budgeted \$3,100,000 to Christian Education this year to help support the Baptist colleges of Mississippi.

There are five locations across the state where students can earn a degree from one of our three Baptist colleges. Blue Mountain College is located in Blue Mountain, Mississippi; William Carey's main campus is in Hattiesburg; Mississippi College is located in Clinton; Clarke College, a division of Mississippi College, is located in Newton; and William Carey has a branch on the Gulf Coast. It cost the three institutions approximately 18 million dollars to provide Christian education on the

five campuses last year. Is Christian education worth the institutional and denominational investment?

Another important question that must be asked is whether or not Christian education is worth the price to the student who attends. Clarke College provides one of the

The Baptist Record's annual emphasis on Christian education will be in the issue of Aug. 23.

least expensive Christian educations in the Southern Baptist Convention. Mississippi College, Blue Mountain, and William Carey are well below the national average in cost of Christian education. However, Christian education costs the student more than public education. A person can attend a public junior college for about half of what it cost to attend Clarke

College. Is Christian education worth twice as much to the individual student?

Let me tell you why I believe the answer to these questions is an absolute, unreserved, unequivocal YES! The Christian college campus provides an opportunity for outreach and missions that cannot be duplicated anywhere else. There are people on Christian college campuses who live, eat, work, and study in a Christian environment who do not attend a church and who do not hear the Gospel when it's presented. Many of these student are exposed to the Christian way for the first time on a Baptist college campus, and that which they refuse to hear they cannot help but see. If but one person per year is won to Christ because of this exposure in Christian higher education, the three million dollars Missis-

issippi Baptists spend on Christian education is money well spent. The fact is that there are hundreds of student who come to know Jesus as their Lord and Savior because of the unique setting of a Christian college.

In addition to those who may be won to Christ on our Christian campuses, there are hundreds of students who surrender their lives to full-time Christian work while attending a Christian college. The first week in October of 1983 was Missions Emphasis Week at Clarke College. When the invitation was given, 15 students came forward to dedicate themselves to Christian missions.

In one week on a small Baptist college campus there were more students who dedicated themselves to Christian missions than has resulted from years of mission preaching in (Continued on page 8)

Cooperative program gifts fall behind

Cooperative Program giving in July by Mississippi Baptists totaled \$1,247,362, a 20.1 percent jump over July giving of a year ago, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, which channels two-thirds of the gifts to Mississippi Baptist agencies and institutions, and one-third to Southern Baptist organizations worldwide.

The July gifts of 1983 were \$1,038,580, making this July \$208,782 higher than last July.

However, giving on a pro rata basis is behind for the year. Each year the Mississippi Baptist Convention votes on a proposed budget which is the expected total of gifts from the nearly 2,000 Mississippi Baptist churches. Budgets of agencies are developed based on that overall budget. The pro rata budget for the first seven months of 1984 would be \$9,616,250.

Actual income for 1984 so far is \$9,244,914. This is a \$371,337 shortfall which can still be made up in church gifts for the remaining five months of the year.

State mission offering on verge of goal

Only \$87.60 separates the Mississippi Baptist state mission offering from its 1984 goal of \$430,000. According to Fran Pickett who keeps the books for special offerings for the Woman's Missionary Union Department in the Mississippi Baptist Convention Board, the books will close at the end of August to begin recording gifts from the 1984-85 offering. At this time the total is \$429,922.40.

The mission offering funds several in-state missions projects yearly. They include monies for Camp Garaywa and Central Hills Baptist Retreat, and for the Parchman Prison Ministry, plus other designated projects.

Garaywa plans groundbreaking

Groundbreaking for a new multipurpose building at Camp Garaywa is set for noon on Tuesday, Aug. 14.

The new building will include a large play room / assembly room, plus conference rooms and a snack area.

Participating on the program for ground breaking will be Mrs. James Fancher, state WMU president; Mrs. Charles Tyler, chairman, Camp Garaywa Building Committee; Edwina Robinson, retired executive secretary, Mississippi WMU; and Marjean Patterson, present executive director, Mississippi WMU.

This special event will come during a day of local WMU leader training.

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Largest volunteer project enrolls more than 16,000

By Mary Jane Welch

RICHMOND, Va. (BP)—More than 16,000 children attended Vacation Bible Schools and more than 1,500 people made professions of faith in Jamaica as a result of the Southern Baptist Foreign Mission Board's largest volunteer project ever.

Although the project was marred by an armed robbery which caused 12 volunteers to return home early, the 449 volunteers held Vacation Bible Schools in 112 churches, evangelistic services in about 49 and dental clinics in 7. It was the largest group of Southern Baptist volunteers ever to work overseas on a single project at one time, and all figures on the results are not yet in.

Two teams of volunteers from LaGrange, Ga., returned home after one team's villa was broken into by armed robbers who killed the guard and then terrorized and robbed four of the six occupants. Frank Sledge, pastor of Franklin Road Baptist Church, was bruised in the robbery, but his wife and two other women from the church were uninjured.

Police recovered a rented car taken in the robbery and arrested two suspected robbers before James Cecil, the Foreign Mission Board coordinator for the project left the island. The car's owner also told Cecil police knew the whereabouts of two other suspects.

Two nights after the first break-in, robbers attempted to break into a villa where Georgians James Jordan, his wife and two daughters and two other volunteers were staying, but they were scared off, said Cecil. And that Saturday a thief stole items from another villa.

But after the second robbery attempt, Jamaica's Ministry of Tourism placed extra guards at the volunteers' villas. The minister of tourism personally contacted Cecil, assuring him that they would provide extra security for any future volunteer groups. Despite the break-ins, Cecil reported that even the Bible schools the LaGrange volunteers were helping with continued as planned. Church members led the schools with supplies and instructions left by the LaGrange group. There, as in most churches, Jamaican workers were scheduled to work alongside the Southern Baptist volunteers.

Many volunteers want to return next year, said Cecil. Cawley Bolt, director of Christian education for the Jamaica Baptist Union, affirmed the value of the project in helping Jamaican workers learn teaching techniques and said it should con-

tinue at least at present levels in coming years.

Cecil pointed out that although Southern Baptists have no missionaries on the island, Jamaican Baptists are eager for volunteer help in a number of areas, such as medicine and construction.

This marked the first year the Foreign Mission Board participated in the project started by churches in Florida. John Baskins, a Florida layman who has spent his last seven birthdays in Jamaica as a volunteer, noted that in the previous six years, more than 6,000 volunteers have gone to Jamaica, and more than 40,000 children have been enrolled in Bible Schools.

The volunteers themselves came back excited about their experience. Larry Williams, pastor of North Hardin Baptist Church in Silsbee, Texas, said the week got off on a negative note for his team when their luggage, including their Vacation Bible School supplies, failed to arrive until Thursday. Because of a mix-up, the car they had expected to rent was unavailable. And a young woman on the team suffered a miscarriage during the week.

But through it all, he was able to see the Holy Spirit working, said Williams. By being flexible and improvising, they were able to continue the Bible School for an average of 140 children a day and led evangelistic services at night. Eighty-four people made professions of faith, three made decisions to enter Christian ministry, and one surrendered to missions. A woman in the church, a gynecologist, provided them transportation and helped care for the young woman, who chose to stay in Jamaica and return home with the rest of the team.

For another volunteer, Ruth Wiles of Graham, Texas, the experience was a step in discovering God's will in her life. Since her husband, then pastor of First Baptist Church, Graham, died last year, she had been struggling with the idea of mission involvement. The Jamaica trip helped her see that God can use her teaching skills in the summers if nothing else. But as she moves to Buckeye, Ariz., to take a teaching job, she feels she may be considering a longer commitment in a couple of years.

She wasn't the only volunteer whose life goals were influenced by

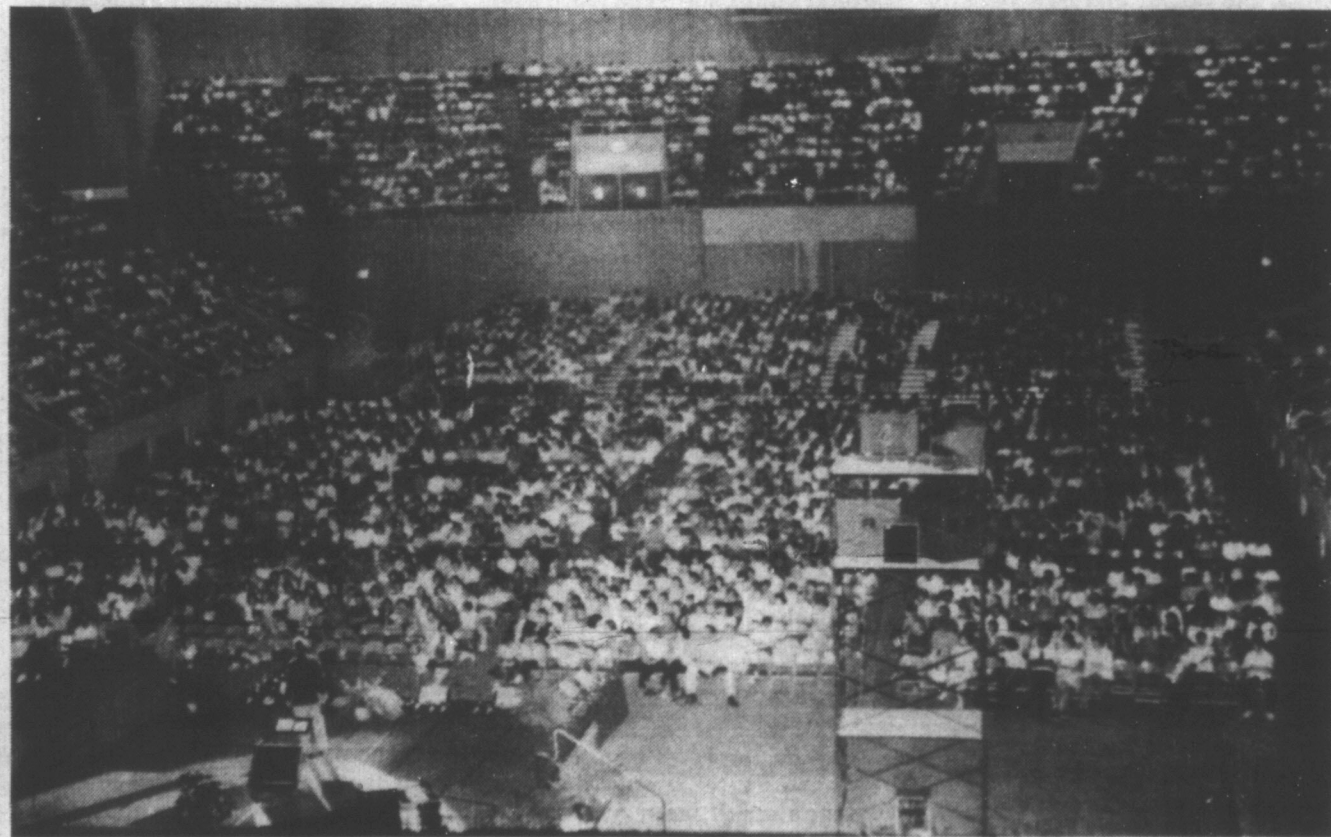
the Jamaica project, said Cecil. A young Texas newscaster told him she had decided to enter seminary this fall and at least eight others told him they were considering career missions because of their experience in Jamaica.

The highlight of the trip for her, said Wiles, was talking with the young people she taught in Bible school about their relationships with Jesus. The last morning she talked about people giving Christ Lordship in their lives.

Then she gave each young person a pen and paper and asked them to write a personal prayer request for her to take with her. She asked those who did not know Christ personally to make that their prayer request. Five of them did. The young people's openness in sharing their prayer requests with her, a stranger, showed her how God uses all kind of people together in his work," she said.

Don Listrom, the Foreign Mission Board's controller, made his first volunteer missions trip in 30 years of working for the board. Although the week was tough because of a daylight to midnight working schedule, he

(Continued on page 5)



Baptist Youth Night draws 9,000

The annual Mississippi Baptist Youth Night program drew upwards of 9,000 high school and college youths last Friday evening at the Mississippi Coliseum in Jackson. Pictured, Chuck Kelly speaks to the crowd. Kelly is an

evangelism professor at New Orleans Seminary. More photos in next week's Baptist Record. (Photo by Tim Nicholas)

"In exile" in Kenya

Cannatas translate N.T. for Sudanese

By Robert O'Brien

NAIROBI, Kenya (BP)—Sam Cannata knows the need for doctors is great. Two days a week he practices medicine among slum dwellers near Nairobi, Kenya. But the rest of the week, he translates the Bible.

"I've seen thousands of patients, preached thousands of sermons and done a lot of other things in my career," said Cannata, 55-year-old physician-turned-translator. "But if Ginny and I can help leave a tribe of people a New Testament—the Word of God—which they can read and understand, it'll be our biggest contribution."

It's not that Cannata doesn't care about physical needs. He and his wife, Ginny, a Mississippian, have shown their concern for physical needs throughout a 27-year missionary career that has become legendary among Southern Baptists. They've persevered through political upheavals and imprisonment while continuing work in medical missions, literacy evangelism and discipleship training.

But they're really excited about their latest undertaking, which began with the Murle (mor-leh) tribe in a remote section of the Sudan and continues from a new base of operations in Kenya, which some jokingly call "the Sudan Baptist Mission in Exile."

The Cannatas, each heading up a translation team, are translating the New Testament into Murle. It's the fourth African language they've learned in a career which has led them through Zimbabwe, Ethiopia, Kenya, the Sudan and now back to Kenya because of unrest in the Sudan.

The opportunity for the Bible translation project came last January when the Wycliffe Bible Translators asked Southern Baptists' permission

for the Cannatas to return to the Sudan from furlough to salvage a Murle translation project which had stalled for lack of personnel.

But the motivation for it was born during their previous term among the neglected, 99 percent illiterate Murle in Pibor Post, Sudan. Sam worked among them as a physician and Ginny taught literacy. They both emphasized evangelism and discipleship training which resulted in a church.

Then furlough time came, leaving them torn. "God called us to make disciples, and we made disciples, and then when furlough came we felt we couldn't just say, 'Toodle de loo—we'll see you in heaven someday,'" Ginny said.

"The Murle didn't know anything about the Bible, and they really wanted to grow, but they couldn't because there wouldn't be anyone there to teach them and they had only partial Scripture portions available in Murle."

The Cannatas left tearfully because they planned to be gone at least a couple of years to take care of some personal needs. But they returned joyfully, sooner than expected, because of the challenge to provide a Murle New Testament and leave something lasting.

First they underwent intensive study at Wycliffe's Summer Institute of Linguistics. Sam has always had a gift for languages, but Ginny has had to struggle, admitting she fought missions in the beginning because she didn't think she could learn a language.

"I thought God had a tremendous sense of humor when I found myself among all those linguists in graduate study," she said.

"Ginny has learned Murle better

than I have because of all the intensive work with the Murle people in literacy training," her husband added.

The Cannatas reestablished residence as the only Southern Baptist missionaries in the Sudan last September and eventually assembled five co-workers to divide into two teams. They include four African Murle speakers and a Wycliffe volunteer knowledgeable in Greek and Hebrew.

Murle translators have faced difficulties from the beginning because the nature-worshipping Murle lead a simple lifestyle, don't have much of a spiritual vocabulary and have no concept of "holiness" and "righteousness." But the previous Wycliffe translator, Jon Arenson, completed nine books of the New Testament and a lot of language development groundwork.

With that start, the Cannatas set up operation in Juba, unable to return to their people, or their household goods, at Pibor Post, which rebel hostilities has sealed off. It's the third time political problems have caused them to lose most of their possessions during a move.

Now they've got a crate of possessions enroute to the Sudan. They won't be there to receive it and don't know if they can get it rerouted, but they're undeterred. "The Lord has taught us material things don't really mean that much," Sam said.

The move from the Sudan to Kenya with their co-workers came about seven months after their return because increasing rebel hostilities raised doubts they could continue unhindered and keep their teams intact. They departed shortly before the country went under martial law—considerably better timing than in 1977 when Sam spent 16 days in a communist prison in Ethiopia before he and his family could leave the country.

Twice a week Sam takes a break from translation, dusts off another language—Kiswahili—and treats Kenyan patients. He works with the Mathare Valley slum dwellers at the Baptist clinic recently reopened by Southern Baptist missionaries Nancy Jones and Betty Evans.

"I've got to keep up-to-date in medicine," he said. "Medicine got us into translation. If we hadn't gone to

the Sudan for medical work and grown to love the Murle people and learn their language, we wouldn't be in translation now. Maybe medicine will open the door to another tribe someday when this project is finished."

The Cannatas believe drafts of the Murle New Testament will be ready in about a year. "After that, we aren't sure where our careers will lead us," Sam said. "But we know that discipleship training will continue as our major thrust whatever we do."

"I don't care what your vocation is, you should invest your life in the lives

of individuals, as Jesus did, and help them grow as Christians so you can look back and see you've left something behind you," he declared.

That's what the Cannatas discovered they did at Pibor Post. Even though they can't get back there, the discipleship and literacy work they planted has continued to mushroom beyond their greatest expectations as their disciples carry on.

When their people get hold of a complete New Testament, there's no telling what they can accomplish, Sam believes.

(O'Brien is a missionary journalist for the FBC, SBC.)



SAM AND GINNY CANNATA, who've worked in medical missions and discipleship training across the years in four African countries, concentrate on a new skill—New Testament translation. Left to right are Orozu Lokine, Sam Cannata, John Kajach, and Ginny Cannata. Lokine and Kajach, Sudanese Murle speakers, are members of the translation teams. Cannata also spends two days a week at the Mathare Valley Baptist Clinic in Nairobi treating slum dwellers. (BP Photo by Robert O'Brien)



SAM CANNATA, left, missionary physician-translator, left, prepares to examine a Kenyan child at the Mathare Valley Baptist Clinic in Nairobi, Kenya, as the child's mother and two missionaries look on. The missionaries, Betty Evans, center, and Nancy Jones, right, recently reopened the clinic, closed for almost two years, with assistance from funds provided by two Georgia churches. Cannata works with them two days a week at the clinic, while completing a project to translate the New Testament into the language of Sudan's Murle tribe. The project moved from the Sudan to Kenya to avoid political unrest in the Sudan. (BP Photo by Robert O'Brien)

North Carolina association passes tobacco resolution

SMITHFIELD, N.C. (BP) —Tobacco farmers have received the "love and support" of the Johnston Baptist Association in North Carolina, just weeks after a resolution at the national annual meeting of the Southern Baptist Convention urged them to switch to other cash crops.

The resolution, which was mailed to the *Biblical Recorder* (the state Southern Baptist newspaper), noted the production and sale of tobacco "remains the economic lifeline for many of our people and the majority of our churches" in the association and that it is "essential we have money from tobacco at the present time to carry on our church programs including the Cooperative Program which is the lifeline for mission support."

The resolution also said the SBC resolution had been adopted, "without realizing the economic impact to the Southern states and many Southern Baptist churches."

The farmers were commended for their "present and continued support of Southern Baptist work through the local church and the Southern Baptist Convention."

Spirit-Filled Life Conference

McCool Baptist Church
McCool, Mississippi

Aug. 17 and 18
12:45 to 5:15 and 7 to 9

Keynote Speaker, Dr. Gerald Harris, Pastor
Colonial Heights Baptist Church, Jackson
Meals available at small charge Nursery provided

16 Sermons in Two Days
Mike Howell, Host Pastor

Other Speakers—Steve Delony, L. J. Brewer, Joe Blackwell, Rick Nauck

Costa Ricans, mission see new spirit of cooperation

By Bob Stanley

SAN JOSE, Costa Rica (BP)—The framework seems to be emerging for stronger cooperation in Baptist evangelistic work in Costa Rica.

Two Baptist associations have formally invited the Costa Rica Baptist Mission to relate to them in evangelism and as many other areas of work as possible, reports Bob Compton, missionary press representative. "This is the first breakthrough of this type since the Costa Rica Baptist Convention severed relationships with the mission in 1980," Compton said.

The breakthrough came after a series of meetings involving leadership of the National Association of Baptist Churches, the Atlantic Zone Regional Association and the mission (organization of the 15 Southern Baptist missionaries working in the country). The remaining Costa Rican Baptist churches, affiliated with the Costa Rica Baptist Convention, continue their cooperation with American Baptist Churches in the U.S.A.

David Guevara, pastor of First Baptist Church, San Pedro, observed, "We are living in a most crucial moment in our history. We must unite our efforts in getting the gospel to as many people as possible."

Guevara heads the social work

group, one of 11 areas in which Costa Rican Baptists and missionaries hope to work together more closely. He has been a key leader of the National Association of Baptist Churches, a group formed by 17 churches that boycotted the annual meeting in which the convention broke relations with the mission.

The convention severed relations when the mission refused to send several of its missionaries home, as the convention's executive committee requested. The mission said there was no moral, doctrinal, or financial reason for the missionaries to be sent home.

"Since numerous churches continued to request the services of the missionaries, it would have violated Baptist principles of relationship to have acceded to the convention demands," said Don Kammerdiener, director for the Foreign Mission Board work in Middle America and the Caribbean.

In the past three years missionaries have worked informally with the new associations and other churches where they were invited to help, and the missionaries have attempted to involve Costa Ricans more fully in committees related to various aspects of the work.

Missionary Clive R. Buttemere, chairman of the program of evangelism and missions, reports special progress in cooperative evangelistic efforts. Fifteen new Bible studies, missions, or churches have started in the past year, more than double the projected goal. Monthly meetings of the evangelism group have been held with Costa Ricans present as invited advisers.

A "growing sense of community, brotherhood and common purpose" emerged, Buttemere said, and Costa Rican Baptists began to express desire to "win Costa Rica for Christ and to deepen the Baptist constituency's understanding of Baptist principles, doctrine and methodology."

Participants in a meeting to discuss cooperation listed more than 20 needs, identified priority concerns and projected action plans and goals for evangelism. Buttemere reported two evangelism workshops growing out of this planning, and led by Jose Missena of Asuncion, Paraguay, reached more than 150 Baptist leaders and almost all churches in the two associations. Missena is the Foreign Mission Board's church growth consultant for Latin America.

(Bob Stanley is news director at the Foreign Mission Board.)

Thursday, August 9, 1984

BAPTIST RECORD PAGE 5

Largest volunteer project

(Continued from page 1)

said he was "awesome because of the need and the people."

He and his wife, Joanne, who worked with youths, at St. Ann's Bay Church, found themselves working with three times the number of youth they had expected. With scant supplies and little to be found on the island, they sought to improvise handicraft projects which might help the young people develop marketable skills.

Mrs. Listrom settled on macrame, using a coarse twine found in the hardware store, and Listrom used felt brought from home to teach banner making. They left instructions for later use with the "very competent" Jamaican teachers they worked with, but wished they had brought more supplies from home to leave.

The whole week taught him that Christians must be conscious of how they spend their money when fellow Christians are in need, he said.

After arriving, Listrom, a member of Monument Heights Baptist Church in Richmond, was asked to preach evening services for small Stepeney Baptist Church in the mountains. "I think I set a record preparing six sermons in two days," he said.

The Stepeney church was one of the seven churches which held dental clinics during the week. Listrom announced early in the week that a dentist could visit the church to pull teeth if at least 30 people signed up as interested. By the night, 42 had put their name on the list. When the dentist came that Friday afternoon, he actually saw 82 people, and was told that many more were probably on their way up the mountain but didn't make it in time.

Throughout the week, says Listrom, his experience and that of

others confirmed that people around the world are approachable and open to the gospel. He recommends such a volunteer trip to any Christian wanting to minister but not to someone who just wants to take a vacation, he said. The need is too serious for that.

Although they had worked long hours under sometimes difficult situations, he said everyone in his group wept when leaving.

(Mary Jane Welch writes for the Foreign Mission Board.)

August LIFE shows Beirut missionaries

RICHMOND Va. (BP) — Three Southern Baptist missionaries and a missionary "kid" are among Americans in Beirut featured in a seven-page spread in the August 1984 issue of LIFE magazine.

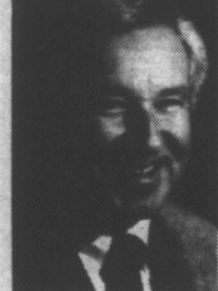
The article, "Hanging On in Beirut: The Last Americans," focuses on missionaries Nancie Wingo, from Fort Worth, Texas, a teacher at Beirut Baptist School in west Beirut; David and Maxine King, from Livingston, N.J., and Winkler, Texas, who live on the east side; and the Kings' 18-year-old daughter, Jeanne. King teaches at the Arab Baptist Theological Seminary and his wife is a church and home worker.

The magazine photographs show Wingo on her apartment balcony, still damaged from a direct artillery shell hit last September, and talking with an Arab neighbor on the street.

The Kings are shown giving thanks around their table. Maxine King is pictured checking provisions in the family's bomb shelter. Jeanne King was photographed crossing Beirut's Green Line after school and later riding her Arabian stallion into the Lebanon hills.

Senior adults will hear Kerr at leader training workshop

Horace Kerr, supervisor of the Senior Adult Section at the Baptist Sunday School Board, Nashville, will be the principal speaker for a Senior Adult Leadership Training Workshop at First Church, Hattiesburg, Aug. 27. The workshop will begin at 10 a.m. and conclude at 3 p.m.



Kerr is designed to provide training in ministry with senior

adults. The target group is all staff and lay persons who work with senior adult ministries as well as other interested senior adults.

Kerr is a former staff member of First Church, Jackson, and was director of the Mississippi Governor's Council on Aging. His book, *How to Minister to Senior Adults* is a basic guidebook.

The workshop is being sponsored by the Lebanon Baptist Association, the Mississippi Baptist Church Training Department and the Senior Adult Section of the Baptist Sunday

School Board in Nashville. First Church, Hattiesburg will provide a luncheon at the noon hour for a nominal charge. Reservations are being received by the Lebanon Baptist Association office at William Carey College, Hattiesburg, Miss. 39401.

Other program personalities for this one-day workshop include: Keith Wilkinson and Keith Williams of the Mississippi Baptist Sunday School Department, Mose Dangerfield of the Mississippi Baptist Church Training Department, Bob Pruett, minister of education of Parkhill Church, North Little Rock, and Cortez Hutchinson, minister of education, First Church, Yazoo City.

Williamsport students lose round in equal access test

WASHINGTON (BP) — A federal appellate court has ruled that a group of high school students in Williamsport, Pa., was properly denied permission to hold religious meetings on school premises on an equal basis with other non-academic, extracurricular student groups.

Ruling one day before the House of Representatives gave overwhelming approval to federal equal access bill, the Third Circuit Court of Appeals in Philadelphia reversed a federal district court judge who earlier ruled for the students.

The 2-1 decision came in a case considered the "cleanest" legal test to date of the free speech right of high

school students to participate in on premises meetings where the speech content is religious. An appeal to the U.S. Supreme Court is expected.

In its decision, the Third Circuit Court majority ruled the Williamsport Area High School principal and the local school board were justified in denying permission to an interdenominational student group called "Petros" to use the school cafeteria during an extracurricular activity period scheduled twice weekly during the school day. If it had granted the permission, the panel ruled, the school board would have created an unconstitutional establishment of religion.

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600,000 baptisms possible

By Orville Scott

DALLAS (BP)—Southern Baptists can baptize a record 600,000 people in 1986 if 90 percent of the churches join in simultaneous revivals with commitment to personal soul-winning, according to Southern Baptist Home Mission Board Evangelism Director Bob Hamblin.

Hamblin, former pastor at Harrisburg Church, Tupelo, met in Dallas with Texas Baptist Evangelism Director Carlos McLeod and pastors of a dozen large churches from across the state to help lay the groundwork for simultaneous revivals in 1986. Theme of the revivals is "Good News America, God Loves You."

Hamblin told the pastors that Southern Baptists had about half as many church members in the early 1950s as they do now. "But they baptized 396,000 in one year. Last year, we baptized just over 394,000."

One of the reasons the churches baptized so many people 30 years ago is that there were simultaneous revivals all over America, said Hamblin.

The evangelism leader said he is amazed in his travels across the country to hear people say, "The day of revivals is over."

"The day of revivals will never be over 'till Jesus comes back," said Hamblin.

Every state Baptist convention executive director, and evangelism director is committed to the simultaneous revivals, Hamblin said.

"What can we do to impact this country in simultaneous revivals?" he asked the large-church pastors.

The immediate past Southern Baptist Convention president, James T. Draper Jr., called for a united effort to make funds available to vocational evangelists to preach in pioneer missions areas.

Draper said First Church, Eules, where he is pastor, has 26 evangelists and an agreement that the church will pay their expenses whenever they preach in a pioneer area.

"Some churches can't afford a plane ticket for an evangelist," Draper said. "Why not spread it out over many churches?"

Hamblin said he sees "a real moving of the Holy Spirit for revival in America. There is a great hunger all over America to come back to God."

"We can't print materials fast enough to meet the demand of Prayer for Spiritual Awakening."

Evangelism is not just knocking on doors, but knocking on doors and telling them what Jesus has done and giving them an invitation to receive him as savior, said Hamblin. "Unless we present the gospel and ask them to accept Jesus, it's not evangelism."

(Orville Scott writes for the Baptist General Convention of Texas.)

Social Security option, IRS protection offered

By Larry Chesser

WASHINGTON (BP)—A new Social Security option and greater protections from Internal Revenue Service investigations would be provided churches under legislation now awaiting President Reagan's signature.

One section of the Deficit Reduction Act of 1984 enacted by Congress would permit churches to make a one-time, irrevocable decision not to participate in Social Security on behalf of their non-ministerial employees. The legislation also significantly tightens the conditions and procedures IRS must follow in auditing churches and further delays for some ministers a 1983 IRS ruling on clergy housing benefits.

Congress included the Social Security option for churches after some church leaders complained that the 1983 change which made participation in the nation's retirement system mandatory for all non-profit organizations, including churches, violated their religious liberty.

Under the 1984 compromise passed by Congress, churches, including conventions and associations, church schools and church-controlled organizations would be permitted a one-time election not to participate in Social Security on behalf of their non-ministerial employees. (By law, ministers participate in Social Sec-

urity as self-employed persons.) In cases where the election is made, employees would then be liable for self-employment tax which roughly equals the combined employer-employee rate.

In order to make the election, the church or organization must state that it "is opposed for religious reasons" to payment of Social Security taxes.

The bill's church audit provision would make it more difficult for IRS to investigate churches. It precludes IRS from initiating a church tax inquiry unless an IRS regional commissioner has written materials supporting a "reasonable belief" that the church may not be qualified for tax-exempt status or has income from an unrelated trade or business.

Additionally, the new measure would require IRS to notify a church and an IRS regional counsel before examining church records. Such records may be examined only to the extent necessary to determine tax liability. The provisions would permit IRS to examine the religious activities of any organization claiming to be a church only to the extent necessary to determine if the organization is actually a church.

(Chesser writes for the Washington bureau of Baptist Press.)

Scholarship created at Carey

A scholarship fund at William Carey College on the Coast has been created in memory of Carroll D. Malone Jr., a Gulfport businessman who died as a result of injuries sustained in the crash of his private plane in December 1983.

The scholarship, which is administered by the financial aid committee of the college, will be awarded each year to a Gulf Coast student on the basis of need and a commitment to church vocations. The scholarship, based on earnings from endowment gifts, is open to freshmen or up-

perclassmen for tuition and expenses and is renewable.

Carroll D. Malone, Jr. was president of Malone Properties, Inc. of Gulfport, dealing in construction and commercial properties across the United States. His various corporations managed a number of Western Sizzlin' Restaurants in Mississippi and Louisiana. He was the founder and developer of Catfish Shaks of America, Inc., which has franchises in several Southern states. A member of First Church, Gulfport, Malone was active in his church and community.

Barry Landrum will address MC grads

Barry Landrum, pastor of First Church, Pasadena, Tex., will be featured speaker for the summer commencement scheduled at Mississippi College on Saturday, Aug. 11, at 2 p.m. in the A. E. Wood Coliseum on campus.

Landrum's address and the exercises will

bring to a close the 158th academic session at the college. There were 510 individuals who received degrees during the spring commencement in May.

Lewis Nobles, president of the college, will confer degrees on 105 graduates. There will be 65 persons receiving undergraduate degrees, 35 graduate degrees, two the education specialist degree, and three the doctor of jurisprudence degree from the School of Law.

Landrum, a native of Laurel, was graduated from Mississippi College with a bachelor of arts degree and received the bachelor of divinity degree from Southern Seminary, Louisville, Ky.

Landrum was presented the honorary doctor of divinity degree from MC in 1977. He is a former pastor of First Church, Greenville, Miss.



Left to right: D. A. "Doc" Brown, Odis Henderson, Robert Haney. These were the Bolivar volunteers who helped build a church building in Indiana.

Bolivar helps to build

During the week of July 2-6, three men from Bolivar Baptist Association were in Georgetown, Indiana, to assist the First Southern Baptist Church of Georgetown, in constructing a church building. Those representing the 26 Southern Baptist churches of Bolivar County were D. A. "Doc" Brown of Skene; Robert

Haney, pastor of Interstate; and Odis Henderson, director of missions for Bolivar. The group contributed a total of 166.5 man hour to this project. This is the fifth such project in the past six years sponsored by Bolivar County Baptist. Plans are already underway for a similar venture in 1985.

Homecomings

Polkville Church (Smith): homecoming Aug. 12; Julius Thompson, consultant, Department of Stewardship and Cooperative Program Promotion, Mississippi Baptist Convention Board, speaker; morning service at 11 o'clock; lunch at the church; afternoon service.

Leaf (George): Aug. 12; celebrates 70th year; Sunday School, 9:45 a.m.; morning worship, 11 a.m. with former pastor, Grady Ward, as guest speaker; dinner on ground; special music in afternoon; W. Bryce Evans, pastor.

East Moss Point (Jackson Co.): homecoming; Aug. 12; Zeno Wells, former pastor and retired director of missions, Jackson Association, preaching at the 11 a.m. service; Perry Robinson, minister of music at First, Ellisville, and Joe Robinson, minister of music, Calvary, Tuscaloosa, Ala., directing the music; dinner served in fellowship hall; afternoon singspiration; W. O. Langworthy, interim pastor; James V. Miller, minister of music and youth.

Computer users coming to MBCB

The Mississippi Baptist Convention Board will host the Southern Baptist Computer Users Association in Jackson, Aug. 16-17. Speakers include Charles Wright from IBM and representatives from AT&T. Eleven states will be represented at the meeting which Jean Garner and Betty Stevens of the convention board staff will host.

First home missionary

SANTO DOMINGO, Dominican Republic—Dominican Republic Baptists have named Berta Aquino as their first home missionary. She will work in the city of San Francisco de Macoris.

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Faces And Places

by anne washburn mcwilliams



Jane Walters Tannehill is managing editor, THE UNION APPEAL.

A winner every time

Betty and Tom Dickson, members of First Baptist Church, Magee, and owners and publishers of *The Magee Courier*, may not have spent this whole week at the Neshoba County Fair, but I'm fairly sure they were there last Saturday. The Neshoba County Fair is where he proposed marriage, back when she was advertising manager for the *Neshoba County Democrat* and he was a second lieutenant in the U.S. Marines. They got married on an August 4, and have celebrated all their wedding anniversaries at the Fair. I'll be writing more about Betty next week.

Another newspaper couple I know—Jane and Jack Tannehill—publishers of *The Union Appeal* at Union—have been at the Neshoba County Fair, too. One year—1979, I think it was—I dropped by their cabin for a party. When she wrote me a couple of weeks ago, "Come see us at the Neshoba County Fair!" I started trying to figure a way to say yes. Jane, a member of First Baptist Church, Union, and a graduate of Blue Mountain College, is one of the nicest, friendliest people I know—and judging by the stack of awards she's been winning, I think she must be one of the most talented newspaperwomen in Mississippi, or in the United States.

In June, I saw Jane in Cleveland, Ohio, in the Gold Room of Stouffer's Inn on the Square. At the awards banquet given there by the National Federation of Press Women, she won three national first place awards, including two for photography and one for page layout and design. Also she got a second place, in public relations, for her design of a brochure for *Mississippi Fashion Women*. Because of this large number of awards going her way, she also won second place in the NFPW communications contest sweepstakes. (In actual number, she collected more first-

place prizes than anyone there, including the first place sweepstakes winner, but the winner was determined on a points system.) As far as she knows, she was only the third woman from Mississippi to win in this national sweepstakes competition.

Jane is managing editor for *The Union Appeal*, and in the past was society editor of that paper. From 1973 until 1978 she was public relations director for East Central Junior College at Decatur and at the same time taught journalism courses at the college. Before that she had been a playground director for the city of Laurel and deaf/blind instructor at Ole Miss graduate school.

One year she was president of Mississippi Press Women; the year that the NFPW convention met in Philadelphia, Penn. (1981) she was recognized as the Mississippi Woman of Achievement.

She is active in Blue Mountain College's national alumnae association. On September 26, she will lead a career workshop at the college.

Earlier this year, W. D. and I attended the Mississippi Press Women's communications contest awards banquet at the Ramada Coliseum in Jackson. There Jane took at least 12 first places, thus winning the state contest sweepstakes. (Mississippi Press Association had already given her four first places in its *Better Newspapers Contest*.)

Congratulations, Jane, on this extraordinary record of excellence in journalism! Yours is a profession I happen to think is pretty important. I wish I could have come to see you at the Neshoba County Fair.

Little deeds of kindness, little words of love, Help to make earth happy like the heaven above.—Julia F. Carney

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Raise drinking age

Editor:

In order to save the lives of our young people we need to discourage their drinking and driving, and one of the best ways to do that is to raise the legal minimum drinking age in Mississippi (or for the whole U.S. for that matter) to 21. According to the National Safety Council, traffic deaths and injuries have increased among youthful drivers in states where the age has been lowered. In Michigan, for example, the 18 to 20 year-olds involved in alcohol-related fatal accidents increased by 35 percent after the state lowered its drinking age. Since then the state has raised the limit to 21 with a resulting decrease in youth fatalities.

Alcohol is part of the American way of life. However, many youthful men and women are unable to responsibly handle drinking and driving. They are more likely to be subject to peer pressure than those who are older. When drinking and driving are mixed, personal judgments may be surrendered as they try to be accepted by the group; and this can cause traffic accidents.

Most teenage drivers don't realize the consequences they face in deciding to drink and drive. All too often the victim is an innocent motorist or pedestrian who is struck by a young driver unable to handle the complexity of drinking.

The old adage that if you are old enough to vote or go to war, you're old enough to drink isn't a valid comparison. There is not likely to be a hazard to life in the voting booth, and the voter doesn't threaten the safety of others. Also, one is trained for the field of war before fighting, not in the field of drinking and driving.

For the safety of our young people, I urge you, Mississippi Baptists, to urge the Mississippi Legislature to pass a law making 21 the minimum legal drinking and purchasing age for all alcoholic beverages.

Michael D. Thompson
McComb, MS

Women in ministry

Editor:

I read with interest your editorial, "Was the Preamble Adopted?" Perhaps, as you said, it has been the subject of the greatest amount of debate since the convention; the question, why?

The 1984 convention is over. The messengers have spoken. Why do we "major on the minors." Can we not get on with the business that God has called us to do, sharing the Gospel of Christ? Your stand is clear on the ordination of women in ministry, but you are with the minority. Our convention as a majority is not in favor of ordination of women in ministry. I was out of the country during the convention. However, I would have no trouble voting for the resolution, preamble and all. It is stated exactly

as the majority of our convention feels; is biblical; honest; and I feel sure, well prayed over.

Your editorial had much to say about Robert's Rule of Order and nothing to say on God's rules of order. You appeared critical of Dr. Jimmy Draper's eight-minute limit on debate, but how else could he control the floor? Would you have been as critical if the debate had been going in favor of the other side when it was halted. All the debate in the world would not have changed the minds of the people of our convention. We just do not favor the ordination of women.

So, my brother, let's get on with the business at hand. Lost souls are dying while we debate the trivial, fleshly matters. The one thing that I am confident of is this: God called us ALL to win people to Jesus, and we do not need a certificate to do that. Matt. 28:18-20.

Michael O'Brien
Lexington

For the record, the eight-minute time was not imposed by Jimmy Draper but was a convention-adopted condition (for which I voted).

The editorial spoke to the requirements of Robert's Rules of Order, for our convention by-laws dictate that we use that procedure to conduct our affair when we meet. We had violated, inadvertently I believe, a principle of Robert's Rules of Order, and thereby our by-laws; and I felt it needed to be spoken to. The fact that it was done in discussion concerning the ordination of women was irrelevant.—Editor

Ordaining women

Editor:

On ordaining women, I wonder what kind of Bible these people are using. Myself, I use the King James Version. In front it says it was "Translated from the Original Sacred Tongues." We believe this Bible to be the inerrant, infallible, Word of God, nothing less.

In this Holy Bible it teaches that men hold office of bishop and deacon—I Timothy 3. He must be vigilant, sober, of good behavior, husband of one wife, and so on. Now I don't have much education, but God gave me common sense to understand. If we are to take the Bible as God's word, we must take it as it is and not rewrite it.

These women must be called by someone other than God, according to the Bible I use. If they feel they are called to preach or be a deacon, or are trying to be a husband of one wife, God's word speaks plainly against this. We must follow his guide-lines, not modern day ideas. These things are not Baptist beliefs and above all are not teachings of God. You know, it's kind of funny; thousands upon thousands of years have gone by, and the Word of God has stood the test of time. Now, in the last few years with all the so-called high education, man thinks he is smart as God. Is this another sign of the soon return of the Lord Jesus Christ? I suggest these women do some praying, Bible reading, and soul searching. I'm not against women. I thank God for my wife. Her calling is greater than mine—a Christian mother, wife, homemaker.

I'll stay with the proven, time-tested Word of God.

John Russell Griffin
Wilmer, Ala.
Midway, George Assn.

Conciliation Service

Editor:

We are pleased to inform you that Christian Conciliation Service of Central Mississippi now has available 34 trained conciliators composed of lawyers, ministers, and lay persons who are willing to volunteer their time and talents to those among us who are in need and have indicated a willingness to submit their conflicts to the church in response to the biblical mandate of Matthew 5:23-24.

In an effort to reconcile according to that biblical mandate we have available, upon request, several panels of three trained reconciliators and arbitrators who will, with the help of your church, conduct peace making effort according to scriptural principles and procedures which are designed to return the "ownership" of these conflicts between Christians to the church.

We still need church men and women who are willing to be trained. We need spokesmen to promote this ministry, and we'll need financial support from those churches we hope to serve.

Should you know of anyone who may be seeking restoration, or anyone who would like to become involved as a volunteer in this unique mission, please ask either party to give us a call at 352-7300.

T. G. Stevens
Board member

Register to vote

Editor:

My senior law partner, Mr. Erskine Wells, a Presbyterian, has suggested that they and we Southern Baptists and the other Christian denominations should make a special effort to encourage our fellow members to register and vote in all elections, especially in the upcoming congressional and presidential election.

Oct. 6 is the last day for citizens to register in order to vote in the presidential election in November, and I hereby request and urge that the Baptist Record call to the attention of our fellow Southern Baptist members in Mississippi that good Christian citizenship require that we all register timely and vote in all elections, particularly in the upcoming presidential and congressional elections.

I also hope that our Southern Baptist pulpits would urge voter registration by Oct. 6 and voting by every member as a part of our citizenship and Christian duty. This could be done, I believe, without any just charge that the church is involved in any partisan political activity.

Joe Jack Hurst
Jackson

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- Just for the Record -



FIRST, OLIVE BRANCH, dedicated its new family life center, July 8 with Earl Kelly, executive secretary, Mississippi Baptist Convention Board, as guest speaker. This 16,000 plus square feet facility will house ceramic and crafts room, commercial kitchen and dining room facility for 300, table-game area, handball court, full gymnasium, eight classrooms, and the director's office. The highlight of the celebration was high attendance day with 517 in Sunday School. This was the highest attendance in the history of the 146-year-old church. P. J. Scott is pastor.



FORTY GAS FROM FIRST CHURCH, ESCATAWPA, recently made a trip to New Orleans by way of Amtrak. While there they toured New Orleans Seminary and visited in the home of a missionary, Mrs. Pam Hunnycutt from Colombia, South America.



PARKWAY CHURCH, NATCHEZ, held a note burning ceremony in the sanctuary, during the 11 a.m. worship service on July 8. The chairman and vice-chairman of the Building Committee were Homer King and Robert Marler. These two, along with the pastor, Gerald Buckley, participated in the note burning. The original amount of the note was \$432,000. The total amount paid including interest was \$709,783. The first payment on the sanctuary was made Sept. 1, 1969. The debt was paid in full June 30, 1984.



CALVARY CHURCH, east of Petal, held an Acteen recognition service June 3. The theme was "Alive to Serve Him." Left to right are: Dot Lee, leader; Lisa Warden, Queen; Debbie Blount, Queen; Sandy Prine, Queen; Lisa Gardner, Queen; Pat Blount, Queen; Sherry Beard, Queen; Becky

Lee, Queen Regent in Service; Missy Carroll, Queen with Scepter; Regina Sewell, Queen; Becky Warden, Queen; Jackie Cochran, Queen; Tammy Idom, Queen; and Missy Clemts, leader.



HEUCK'S RETREAT Church, Lincoln County, held its GA recognition service in May, "Come Walk with Me in Spring." Pictured L-R back row, Laverne Jackson, director, Barbara Swindall, leader, older GA's, Missy Smith, Amy Cooper, Tiffany Spencer, Clancey Laird, Dana Haley, Leigh Ann Hemby, Rainey Brister and Marjo Haley, leaders,

younger GA's. Front row, L-R, Betty Blackwell, Christy Daniels, Stephanie Smith, Jennifer Oberschmidt, April Netherland, Summer Smith. The theme was taken from Mrs. Augustine Burch's book entitled "Thine Be The Glory."

Harmony Church, Union Association, was host for Clarksville School of Theology, Chester, S.C., graduation exercises recently. The women of the church treated the guests to an alumni banquet and meal after the graduation exercises. Twenty-seven students graduated from the school which largely consists of correspondence work. W. Roy Stewart, founder and president of Clarksville School of Theology; was one of the guests. Robert Daniel, pastor of Harmony, and his wife are both graduates of Clarksville. Students from California, Arizona, Pennsylvania, Ohio, West Virginia, South Carolina, and Texas were among the graduates.

Clifton Church near Forest in Scott County reports having received 13 persons on profession of faith during June, nine for baptism. These decisions came as a results of the ministries of Vacation Bible School and summer revival, J. Courtney Selvy was pastor. Selvy has since resigned to move to another pastorate.

Wil McCall, BSU director at University of Southern Mississippi since 1980, has been elected Vice-President of Program for Association of Southern Baptist Campus Ministers. Also he was recently elected as a member of University Trainers, a human resource development training group at the University of Southern Mississippi.

Nan Grantham of Jackson will be on program in a music workshop for children and adult choir leaders and workers, to be held Sept. 14 and 15 in the Fine Arts Building at Mobile College, Mobile, Ala. Mrs. Grantham is music assistant at Broadmoor Church, Jackson. A curriculum writer for the Church Music Department, Baptist Sunday School Board, she will conduct sessions for preschool directors. The workshop is sponsored by Mobile College in conjunction with the Mobile Baptist Association and the Church Music Department of the Alabama Baptist State Convention.



OPEN HOUSE was observed at the SPRING HILL CHURCH pastorium, COPIAH COUNTY, on June 24. Construction began Dec. 17, 1983, and was completed April 5th, 1984. Mr. and Mrs. E. R. Parson presented the deed to the land to J. P. Martin, chairman of deacons. Bennie Brister, Chairman of the Building Committee, is shown presenting the keys to the debt-free pastorium to the pastor, Charles R. King, and Mrs. King. Other members of the Building Committee are, left to right, Claude Chadwick, Nelson Miller, and William L. Jones.

Christian education

(Continued from page 2)

most local churches. The local church is the most important area of influence on any person's life, and it is the church that provides the foundation and basis for all Christian decisions. There is a unique environment; however, on the Christian college campus where day after day young people live and work together with others who are mutually concerned about finding their special place of service. The Baptist college campus provides a unique setting that enables us to offer special opportunities for a student to examine the many possibilities of Christian service.

This environment cannot be duplicated on a public college campus, in a church, at a retreat, or at a missions conference. If Bold Mission Thrust is going to be a reality, we need young people who will give their lives to Christian service. There is no substitute for the Christian college campus for directing a student toward this calling and for helping the student prepare for the work after the call.

A student could choose to attend a state school and save money. We could direct the students under the realm of our influence to go to a state school; and hopefully, the student would not lose himself in the confusion of the secular system. After all, one can still be a Christian and answer God's call in a state school. I am sure that God calls and students answer from state universities each day. I also know that God saves people at secular gatherings and at non-Christian places; but if I wanted

to recommend a good place to go to be saved, I would suggest that one attend a church service. The Christian college is the place where the student is more likely to hear God's call and find his special place of service than anywhere else he could be.

When Jesus began to prepare his disciples for their special service, he became their teacher. Any survey would show that most ministers, missionaries, church staff workers, and denominational worker are products of our Baptist colleges. Most of them probably considered their Christian vocation for the first time while attending a Christian college. Most of them committed their lives to this calling while under the influence of the Baptist college environment. No expenditure can provide a better return for the investment than the small percentage of cooperative funds that Baptists spend on Christian education. Money invested in Christian education pays dividends in world missions, denominational service, church growth, and in every other area of Baptist life. Without Christian education, all else that Baptists do would suffer greatly. No matter what the cost to the denomination, the institutions, or the individual student, Christian education is the greatest bargain that Baptists have. The cost is high and will get higher, but we cannot afford to be without Christian higher education in Baptist life.

Ron Kirkland is dean of academic affairs, Clarke College, a division of Mississippi College, Newton, MS.

Revival Dates

Thursday, August 9, 1984

BAPTIST RECORD PAGE 9

Tallahoma Church, Laurel: Aug. 12-17; services at 6 p.m. on Sunday and at 7:30 p.m. throughout the week; guest speaker, Bryant Benton of Columbus; music provided by Mr. and Mrs. Bill Maddox; N. R. Thornton, pastor.

Polkville Church (Smith): Aug. 13 to 17; Billy Duncan, pastor, Big Creek Church (Wayne), evangelist; services 7:30 each evening; Terry Williams, pastor.

New Hope (Monroe): old time tent revival; Aug. 12-17; evangelist, Jerry Massey of First Church, Amory; location is New Hope's softball field on County Barn Road, Amory. Wade Cook, pastor.

Mt. Carmel (Smith): Aug. 12-17; special memorial message Sunday at 11 a.m.; dinner on the ground Sunday, followed by music by the Leaf River Singers and an afternoon message; no Sunday night service; E. C. Tucker, pastor, preaching, Mon.-Fri. at 7 p.m.

Rocky Hill (Copiah): Aug. 12-17; homecoming on Aug. 12, with morning and afternoon services and dinner in the fellowship hall; revival services during the week at 7 p.m.; Van McCorley, pastor from South Carolina, preaching.

Gum Springs, Simpson: Aug. 12-17; Sunday, Aug. 12, homecoming day; services 11 a.m. and 1 p.m. Sun.; week nights 7:30; Billy Guest, evangelist; Bill Barnes, music director; pastor, W. P. Blair.

Hopewell (Copiah): Aug. 12-17; Sun. at 11 a.m., with dinner on the grounds and no Sun. night service; Mon.-Fri. at 7:30 p.m.; Johnny Brock, Jackson, evangelist; Lavell Pruitt, minister of music; Alan Black, Jackson, special music; Thomas (Tommy) Purser, pastor.

Kirkville (Itawamba): Aug. 12-17; Sunday at 11 a.m. and 6:30 p.m.; fellowship meal Sun. at 5 p.m. in the fellowship hall; nightly during the week at 7:15; Hulon Chaney, pastor; Floyd Findley, pastor of Mt. Pisgah Church, Itawamba County, evangelist.

North 31st Avenue, Hattiesburg: Aug. 12-17; 11 a.m. and 7 p.m. Sun., with dinner on the grounds; 7 p.m. during week; Joe Royalty, pastor of Eastabuchie Church, who formerly served 20 years in full-time evangelism, guest evangelist; Charles Walker, minister of music at Calvary, Petal, music evangelist; Phyllis Smith, pianist; Krista Skidmore, organist; David Howard, pastor.

New Zion Church (Walthall): Aug. 12-16; J. Hardee Kennedy, retired academic dean, New Orleans Seminary, evangelist; James Thornhill, Silver Springs Church, Pike Association, music director; Sunday morning service, 11 o'clock; evening services, 7 o'clock; Harrell Shelton, pastor.

Strong Hope (Copiah): Aug. 8-12; services 10 a.m. and 7:30 p.m.; lunch at church on Sun.; evangelist, David Perry, pastor, Easthaven Church, Brookhaven; music director, Don Brown, First, Hazlehurst; pastor, Jerry Kennedy.

Kendrick (Alcorn): Aug. 12-19; Donald Wilson, pastor, Providence Church (Tippah), preaching; Mrs. Shirley Wilson, leading singing; E. P. Baldwin, pastor; 7:30 nightly.

Hinkle (Alcorn): Aug. 13-17; Tommy Kelly, pastor, Black Water Church (Kemper), evangelist; David Grisham, pastor; 7:30 nightly.

Bethlehem (Alcorn): Aug. 19-24; Bill Coleman, preaching; Wray Moore, pastor; 7:30 nightly.

Tishomingo Chapel (Alcorn): Aug. 19-24; laymen's revival; different men of the church speaking each night; theme, "Let the redeemed of the earth say so"; Victor Ward, pastor.

Cross Roads (Choctaw), Mathiston: Aug. 12-17; Sunday at 11 a.m. and 7 p.m.; weeknights at 7:30; evangelist, Howard Davis, pastor, Union Church, Webster County; music under direction of Hubert Smith, Fellowship Church, Mathiston; H. L. Redd, pastor.

Calvary, West Point: Aug. 12-16; regular Sunday services with a covered dish meal at noon; 7 a.m. and 7 p.m. Mon.-Thur.; Jim Futral, North Fort Worth Church, Fort Worth, Tex., evangelist; Gary "Slim" Cornett, Louisville, leading the music.

Ethel: Aug. 17-19; at 7 p.m.; youth revival; Arthur Middleton, youth pastor at First, Amory, evangelist; Peyton Rawls, youth and music director at Trinity, West Point, leading the music.

Center Grove (Lauderdale): Aug. 12-17; Sun. at 11 and 6:30; week nights at 7:30; Malcolm Lewis, evangelist; Max Burris, song leader; Jay V. Sutton, pastor.

Trinity, Fulton: Aug. 12-16; Fred M. Wood, Preach-Teach Ministries, Memphis, evangelist; Mike Davis, Trinity Church, Fulton, music director; Sunday services, 11 a.m. and 6:50 p.m.; weekday services, 12 noon and 7 p.m.; lunch provided for noon services; Ed J. Deuschle, pastor.

Pleasant Grove (Wayne): Aug. 12-17; homecoming on Sunday with 11 a.m. service, lunch in fellowship hall, afternoon service to include singing, testimonies, and devotional time; each day at 1 7:30 nightly; Jerry Swimmer, evangelist, Iuka; Lee Gordon, music director, Van Winkle, Jackson; Charles W. Gordon, pastor.

Sand Hill (Jones): Aug. 12-17; homecoming on Aug. 12; John Foy to preach Sun., with dinner on the grounds and singing in the afternoon; services during week at 7:30 p.m.; Terry Long, Riverside, Pascagoula, evangelist for the revival; Larry Darden, pastor; Ronnie Cottingham, music leader.

Paul Church, Scobey, Old-Fashioned Day and homecoming: Aug. 12; revival will begin in the evening with services at 7:30, Aug. 12-17; S. M. "Rocky" Henriques, pastor of Friendship, McComb, evangelist; Joe Young, pastor.

Wheeler Grove (Alcorn): Aug. 12-17; Kara Blackard, pastor, preaching; 7:30 nightly.

Mt. Zion Church, Independence: Aug. 12-17; homecoming on Aug. 12, first day of revival, and a meal served at church; Ben Rogers, Longview, Tex., evangelist; Ralph Thomason, minister of music at Carriage Hills, Southaven, in charge of the music; 10:30 a.m. and 7:30 p.m. daily; Austin Moore, Jr., pastor.

Bradford Chapel (Calhoun): Aug. 12 - Aug. 17; Bobby Douglas of Hixson, Tenn., evangelist, formerly from Bruce; Larry Hardy of Grenada, to conduct music at the evening services; morning services at 10:30 a.m.; evening services at 7:30; Dudley Waddle, pastor.

First, Stonewall: Aug. 12-17; evangelist, Perry Neal from Montgomery, Ala.; Wayne Baggett, First Church, Quitman, guest music director; at 10 a.m. and 7 p.m.; Albert H. McMullen, pastor; Mark Jones, church music director.

Salem Church, Raymond: Aug. 12-17; homecoming and revival; Aug. 12 - homecoming day, with Sunday School at 10, morning worship at 11, dinner on the grounds, and singspiration and evening worship at 7; Mon.-Fri. at 7:30 p.m.; Don Eaves, pastor at Salem, evangelical speaker; Al, Priscilla, and Elaine Rawls, Millry, Ala., music evangelists; Mrs. Ruth Ann Osborn, organist; Carol Ferguson, pianist.

Walker Hill, Brandon: Aug. 12-17; Sunday 11 a.m. and 7 p.m.; Mon.-Fri. at 7:30 p.m.; John Patterson, pastor, Mt. Zion, Rankin County, evangelist; George Duke, minister of music, Calvary, Rankin; music evangelist; Bernard Nail, pastor.

Leaf (George): Aug. 13-17; 7:30 each night; David Perry, pastor, Easthaven, Brookhaven, evangelist and former pastor; Haskell Dunn, First, Chickasaw, Ala., music director; W. Bryce Evans, pastor.

Corinth, Carthage: Aug. 12-17; Sun. at 11 a.m. and 7 p.m.; Mon.-Fri. at 10:30 a.m. and 7:30 p.m.; Jack Nazary, native of Leake County, pastor of Calvary at Corinth, evangelist; Dale Little, pastor, Springdale, Kosciusko, directing the music; James E. Griffith, pastor.

Hebron (Montgomery): Aug. 12-17; homecoming Aug. 12; Earl Ezell, pastor of South Side Church, Greenville, evangelist; Harvey Overstreet, directing the music; Billy Dunahoo, interim pastor; lunch spread at the church on Sun., and group singing to be featured; during week at 7:30 p.m.

Holly Springs (Marion) August 12-17; lunch at church following Sunday morning service; Sunday afternoon service; weekday services 7:30 p.m.; evangelist, Sonny Adkins, New Hebron.

Fellowship, Meridian: Aug. 19-24; Jimmy Gandy, full-time evangelist, preaching; Arlis Nichols of Enterprise, in charge of music; Olyn F. Roberts, pastor; services at 10 a.m. and 7 p.m.

Staff Changes

W. D. Kirk has begun his service as pastor of White Oak Church, Smith County. He moved from Valley Park Church, north of Vicksburg.

Bob and Rene Taylor have been added to the staff of Faith Church, Oktibbeha County, as co-directors of the youth ministry.

Ken Boyette has accepted the pastorate of Second Church, Calhoun City.

Julian West has accepted a call as pastor of Iuka Church. West has approximately 30 years of experience as pastor in Mississippi and Georgia. A native of Waynesboro, he received a B.A. degree from William Carey College, masters degree from New Orleans Seminary, and Doctor of Ministry degree from Luther Rice Seminary.

Vernell Daniels has resigned as pastor of Dry Creek Church, Winston County.

Antioch Church (Alcorn Association) has called Dan Emerson as pastor. Emerson moved from Toone Church, Toone, Tenn.

Jack Anderson has resigned as education director at Southside, Lucedale, to become education director at Southside Church, Montgomery, Ala.

Names in the News

WACO, Texas (BP)—Former Mississippi Baptist Sunday School Board and Paul Adkins of the Southern Baptist Home Mission Board have received a service award named for them.

The Southern Baptist Association on Ministries with the Aging presented Kerr and Adkins the organization's distinguished service award at a June conference in Waco, Texas, and named the award the Adkins-Kerr Distinguished Service Award.

Kerr is the supervisor of the family ministry department's senior and single adult sections at the Sunday School Board. Adkins is director of Christian social ministries at the Home Mission Board.

Kerr has been with the Sunday School Board since 1976. He previously was the director of the Mississippi Council on Aging and was minister of education at First Church, Jackson, Miss., from 1959-1972.

Michael David Atherton was ordained to the gospel ministry by Clarksdale Church, Clarksdale, on July 15. Reginald Barnard of the Mid-America Seminary, Memphis, presented the ordination charge. Atherton joined the staff of Clarksdale Church as minister of youth the first of June.

Joel Stroud was licensed to the gospel ministry on July 22 by West Marks Church at Marks. He plans to enter New Orleans Seminary this fall. Stroud and his wife, Sheri, have a two-year-old son, Seth.

Two wrongs do not make a right.—English Proverb

J. Courtney Selvy has accepted the pastorate of Benton Church, Yazoo County. He moved from Clifton Church, Scott County, where he has been pastor for 2½ years. His wife, Sally, was secretary and clerk for Scott County Association, and both were active in associational work while at Forest.

Ronnie Young is summer youth worker at Sherman church, Lee County. He is a native of Pontotoc and a student at Mississippi College.

Robert Rogers, pastor, has resigned at Richmond Church, Lee County.

David Lee, director of ministries for the Jackson County Baptist Association, has resigned. He has accepted the position of pastor at First Church, Moss Point.

First Church, McLain, has called Keith Moore as pastor. He and his family moved to McLain from Cedar Grove Church, Lena.

Mitch Harris is the new pastor at Pleasant Hill Church, Greene County. Harris is attending New Orleans Seminary.

Hebron Church, Grenada County, has employed Letha Collins as church secretary. Mary A. Thomas of Vicksburg is the summer youth director.

Ralph Hall, minister of music at White Oak Church, Smith County, and Mrs. Hall have a new daughter, Victoria Marie, born July 9 at Mississippi Baptist Medical Center. The Halls also have a seven-year-old daughter, Melodye.

John L. Searcy is now available for pastorate, pulpit supply, or revivals. He has also had experience in music evangelism. He can be reached by calling (601) 537-3398 or writing him at Route 4, Box 205-A, Morton, MS 39117.

Larry Preston of Picayune has entered the ministry of full-time evangelism. He may be contacted by phone (601)-799-1130 or by mail 1500 Grady Ave. Picayune, MS 39466.

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Pocahontas church member goes to Kenya; whole church joins in the expedition

By Anne Washburn McWilliams

"Typists needed for Kenya" headed a brief note in the Baptist Record of May 3, at the request of Marjean Patterson, state WMU director. In Pocahontas, Mississippi, Mildred Whitfield removed her paper from the mailbox and rapidly scanned it. Later, she recalled, "On the second page was an article . . . It literally jumped at me . . .

"It seemed to cover the entire page. The Lord seemed to be looking over my shoulder and clearly saying, 'This is your opportunity,' and I knew instantly this was what I was going to do . . . I never questioned his message because I knew he had made it big and the print real black. Later I went back to reread it and could not find it immediately. It wasn't on page two at all — it was much further back and just a tiny article."

Mrs. Whitfield had thought for a long time she'd like to go on a short mission assignment, but thought it would be in music for she sings, and she is pianist for the Pocahontas Baptist Church. The "typing" ad pointed to another of her talents, though, for she had won the state championship in typing when she was a student at Hinds Junior College. Now she types her church's weekly bulletin.

Four other women in Mississippi that week also opened their Baptist Records, saw the article, and felt God was calling them to Kenya. They were Mary Lee Bergeron, member of Diamondhead Church, Bay St. Louis; Connie Johnson, Temple Church, Hattiesburg; Fran Parker, Fairview Church, Columbus; and

Joyce Ziegler, White Oak Church, Smith County.

The request had come from Sam Turner, missionary to Kenya and former director of missions on the Mississippi Gulf Coast, for six to ten women with typing skills to travel to Kenya in June to help set up a new library at the Baptist seminary of East Africa, a branch of the main seminary in Arusha, Tanzania.

The five who responded left New York on June 11 for a 21-hour flight to Nairobi, and returned to Mississippi June 28. (The Turners followed them to the States, for furlough.)

Books catalogued

The women stayed at the 160-acre Brackenhurst Baptist International Conference Center, where living accommodations are in what was formerly an old English hotel. Mission meetings are held at this conference center, and a language school is in Limuru, as well as the branch seminary.

The Limuru seminary's first permanent building is under construction, and will contain library facilities. Mrs. Sam Turner, the librarian, has multiple jobs in her role as career missionary; thus she needed help in cataloguing the hundreds of books, some of which had been gifts from churches in the U.S.

"These books are vital in the training of national pastors and church leaders, as many don't have the money to buy their own books," Turner told the Mississippians. The five and Mrs. Turner worked at least eight hours a day at the typewriters

and sometimes at night. They catalogued over 2,300 books, but didn't quite finish the task. Vance Kirkpatrick, missionary, seminary director, said to them, "Books are to these pastors what fresh, clean air is to our lungs."

Pocahontas helps

Mildred Whitfield and her husband, Thomas, were making plans to pay for her ticket (he is retired from a job with the U.S. Department of Agriculture) when the Pocahontas Church offered to pay for her trip. Since she was the first career or short term missionary the church had sent out, they were excited and wanted to be a part of it. Dolton Haggan the pastor, and his wife, Martha, were formerly missionaries to the Choctaw Indians in Mississippi for many years, and Martha also has served as a foreign missionary to Indonesia.

"Someone said to me that in a sense the entire church is going. I had the feeling that God called all of us for this mission!" Mrs. Whitfield said.

Mrs. Haggan and the Baptist Women in the church made a covenant to pray with and for her each day she was gone, at 6, 12 and 10 Mississippi time (at 2, 8 and 6 Kenya time).

A photographer in the church offered to snap her picture for her passport.

While she was gone, several in the church gathered the vegetables in her garden that were ready to harvest — and then canned or froze them.

On Sunday night, at the end of the first week, she got a surprise phone call from the Haggans, her husband, and some other church members.

Joyce Ziegler said, "The best part to me in this was meeting the career missionaries, the journeymen, the long-term volunteers — seeing so many different kinds of mission work. I was really proud of our missionaries, the caliber of their work." Joyce is librarian at the public school in Magee. "The Lord really planned it well when he sent a librarian along!" said Mrs. Whitfield.

Next week's Record will carry an article by Connie Johnson, giving her version of the mission to Kenya, and her reactions to what she saw and experienced there.

Kenya churches

All of the group visited Kenya Baptist churches both Sundays they were in Africa. One Sunday Mildred Whitfield attended the Kiahiti Baptist Church, about 75 miles from Limuru, where Sam Turner preached. In the service, from 11 a.m. until 3 p.m., she said the singing was accompanied by drums and shakers, for eight to twelve verses of every song. Sam's sermon was preached in Swahili and interpreted into another language (or dialect) so she heard it twice, but still didn't know what he said.

Joyce attended church with Mrs. Turner, nearer to the mission compound, but with a similar type of service, from 10 to 2. "Though the sermon was in Swahili, I could tell it was the best sermon on tithing I ever listened to!" she recalled. "And rolled a motorcycle in and said, 'This is for the pastor,' and voted to buy it for him."

It was sweater weather — winter time. The women had a little time for

sightseeing, and got a glimpse of Mt. Kilimanjaro. They visited a tea plantation and two wild animal reserves. At the famous Treetops Hotel, the waterhole was empty, due to drought.

In giving her testimony to the Pocahontas Church, Mrs. Whitfield said, "I am convinced the Lord has been in this. It is like he said to Zaccheus — He called him by name and said, 'Zaccheus, you come down. I am going to make a personal visit to your house today.' And I believe that he has made a personal visit to our little church here on Kickapoo Road because he loves us. We can only praise and glorify his name for this marvelous blessing."

"Country Crossroads" wins again

FORT WORTH, Texas (BP)—"Country Crossroads" and "On Track," nationally syndicated radio programs produced by the Southern Baptist Radio and Television Commission (RTVC), have added another jewel to their crown of accomplishments.

"Country Crossroads," hosted by Jerry Clower and Bill Mack, has been awarded the first-place Gold Medal in the International Radio Festival of New York. "On Track" was a finalist in the same competition, which had 1,100 entries from around the world.

"Country Crossroads" Gold Medal marks the second noteworthy award received this year by the program, which also won the 1984 Silver Angel from Religion in Media (RIM).

Devotional

The Christian home God's first theological teaching center

By Hueston Adkins, pastor, First, Mendenhall

The first theological teaching center is the home. A theological teaching center is where man is taught about God. Theological teaching centers are usually associated with churches, colleges, and seminaries. However, before government, the home was! Before schools, the home was! Before the church, the home was! God instituted the home first and gave to it the privilege and responsibility to teach man about himself. Therefore, the first and most important theological teaching center is the home.

The text calls attention to four important facts about the first theological teaching center.

I. The place is the home— "... talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the door frame of your houses and on your gates" (vv 19b-20). As God has given the home as the place of the first theological center. He has provided the Bible for the curriculum.

II. The curriculum is the Bible—"Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads" (v. 18). "These words" are speaking of the Word of God, our Bible. The book most often read, talked about, referred to, and best understood should be the Bible. As God has given the Bible for the curriculum, he has given the children as the students.

III. The students are the children—"Teach them to your children, . . ." (v. 19). Parents receive a blessed gift from God in their children, also, they take on a great responsibility. As God has given the children as the students, he has made the parents to be the teachers.

IV. The teachers are the parents—"Fix these words of mine in your hearts and minds . . ." (v. 18). "Your hearts and minds" is referring to the parents. Often, parents carry their children to church for them to be taught about God. However, this is not the way God intended for the children to be taught. What a privilege and joy parents are missing when they do not teach their children about God.

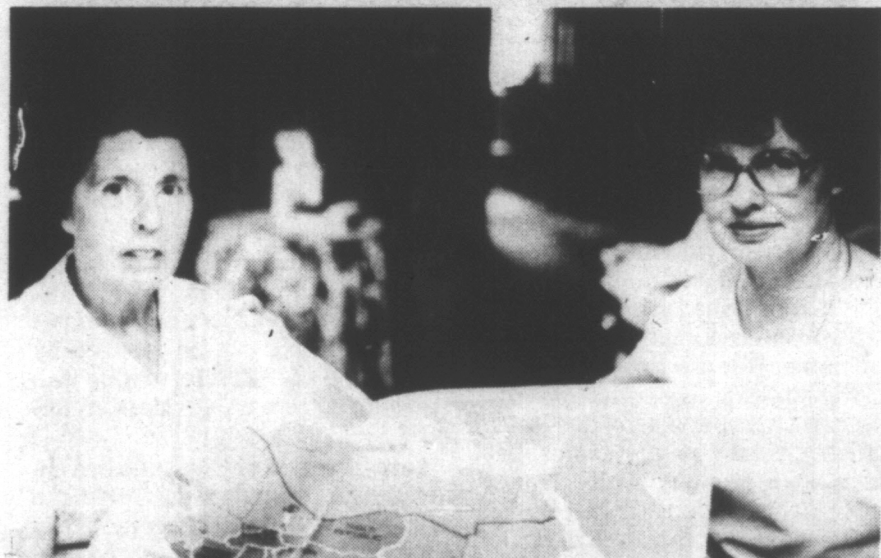
As the text has stated, the parents are the teachers, the children are the students, the Bible is the curriculum, and the place is the home for the theological teaching center.

Every parent is challenged to lay up the Word of God in his or her heart and to teach this word to their children in their home. We are reminded that not only is it a privilege and a responsibility to develop a theological teaching center, but God has promised blessings to the home that is a theological teaching center.

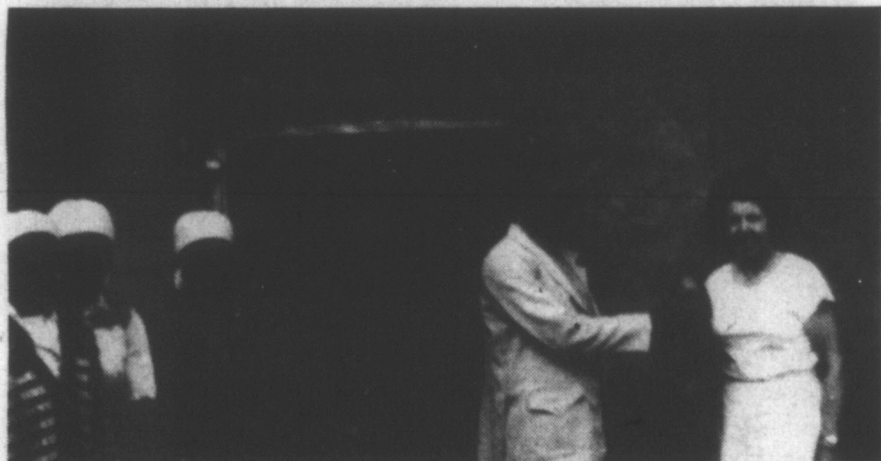
Candidate murdered

SAN PEDRO TLAULANTONGO, MEXICO (EP) — A 40-year old evangelical Totonac Indian who had been favored to win the upcoming mayoral election of her town was murdered by unidentified persons on May 14. The day following, her mother was murdered.

She was Lucila Becerra, mother of two, well educated and involved in the government political party, PRI. She was opposed by a PAN (Catholic) candidate and a Communist Party candidate.



Mildred Whitfield, left, and Joyce Ziegler look at a map of Kenya as they recall details of their volunteer mission in Limuru.



The pastor of the Kiahiti Baptist Church in Kenya presents a papaya to Mildred Whitfield of Pocahontas, Miss. Mrs. Whitfield visited the church while on volunteer mission at Limuru. She bought the papaya in an auction at the church, to contribute to the church offering, for seven schillings or about \$1.23. The congregation bought it back and presented it to her as a gift.



The Clean Energy People



Highland sponsors Laurel's Starlight Crusade

Highland Church, Laurel, sponsored the city's first Starlight Crusade July 8-11 at Watkins Stadium. Gifts of church members paid for the \$25,000 crusade, so that no offerings were necessary during the meeting. Nearly all of this was raised through a special offering the first Sunday of June. Celebrity guests included Pittsburgh Steeler quarterback Terry Bradshaw, comedian Jerry Clower, former Miss America Cheryl Prewitt Blackwood, and Rick Stanley, Elvis Presley's step-brother. James Merritt, pastor, preached each night and Chuck Traylor, minister of music, led the music.

Merritt stated that evangelism was the goal of the crusade, in line with the church's vision of "reaching Jones County with the gospel of Christ." Eighty-six persons made

public professions of faith in Christ. Names of these were sent to area pastors for follow-up and several churches have reported additions as a result.

Work committees in the 1,200-member Highland Church had been preparing for the crusade since spring, when a group of men from First Baptist Church, Houston, Tex., flew to Laurel to train them on "how-to's" of large crusades. Joe Johnson was crusade chairman.

Seated on the platform in front of the Highland Choir are Terry Bradshaw, James Merritt, Laurel mayor Henry Bucklew, and Duane Plash, guest pianist, from Cottage Hill Church, Mobile. At the microphones are Chris and Chuck Traylor. Other platform guests were Fred Selby and Delton Beal.

Thursday, August 9, 1984

BAPTIST RECORD PAGE 11

Westview will present Compere as John Mark

Dramatic presentations of *The Gospel of Mark* will be given at both services at Westview Church, Jackson, Sunday, Aug. 12, by W. L. Compere, president-emeritus of Clarke College, Newton. The presentation in the evening service will be given in costume as Simon Peter, the apostle from whom John Mark got most of the information for his Gospel record.

Having memorized the entire Gospel of Mark, Compere has presented portions of this rapidly moving biblical record in many churches in seven states and on three islands in the Caribbean and has given the entire Gospel in a series of services a number of times.

Since it would take about two hours to present the entire Gospel at one time, the dramatist has condensed it to what he refers to as "The Heart of Mark's Gospel," requiring about half that amount of time. He will present



Compere, as Mark

the first half of this condensed version Sunday morning at the 11 o'clock service and the latter half in the 7 p.m. service.

ABS volunteers exchange ideas

NEW YORK (ABS)—Two Mississippi Baptist women were among 30 key volunteer workers for the American Bible Society who were taken recently to the New York City area to exchange ideas for sharing

Scripture in their communities.

The two are Mrs. H. E. Sandifer, a resident of Centerville and a member of Centerville Church; and Mrs. Jean Beverly, a member of Calvary

Church, Aberdeen.

These two were selected from among the more than 56,000 men and women who have chosen to serve the Bible cause by working through the American Bible Society.

Mississippi Baptist Activities

- Aug. 12 Language Missions Day (CoMi Emphasis)
- Aug. 13-15 WMU Leadership Training; Camp Garaywa; 9:30 a.m.-2 p.m. and 7-9 p.m. (WMU)
- Aug. 13-17 RA Staff Week; Central Hills; 10 a.m., 13th-Noon, 17th (BRO)
- Aug. 14 Kindergarten/Day Care Clinic; FBC, Houston; 9 a.m.-4 p.m. (CAPM)
- Aug. 16 WMU Leadership Training; FBC, Batesville; 9:30 a.m.-2 p.m. and 7-9 p.m. (WMU)
- Aug. 18 Associational Officers Training Clinic; FBC, Oxford; 9 a.m.-12:30 p.m. (PD)

The Baptist Children's Village has young people going "Back To School" all over Mississippi—in Clinton, Brookhaven, Senatobia, Wiggins, New Albany, and Water Valley with college students at Mississippi College, and Northwest Jr. College.

- WE NEED:**
1. Cash contributions to our Back to School Fund
 2. Allowance sponsors: \$2.50 per week*
\$10.85 per month*
\$130.00 per year*

AND ...

- *(Figures based on young people 15 years through 12th grade)
3. Public School funds: \$2.50 per week
\$70.00 per year

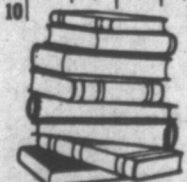
4. School clothing for designated children. You may shop and we will furnish sizes — OR — you may contribute \$75.00 to \$115.00 and we will dress the child for you.

**You
Can
Help!**

BACK TO SCHOOL



1984 - 85



INDIA NUNNERY CAMPUS, NEW ALBANY, FARROW MANOR CAMPUS, DICKERSON PLACE, DEANASH, REEDY ACRES

By Bobby Lee, Tupelo
II Kings 18:1-8, 19:29-31, 20:20

The reign of Hezekiah (18:1-8). The lengthy discussion in the kings materials of the reign of Hezekiah is due to Hezekiah's close association with Isaiah the prophet.

Hezekiah, who came to the throne at the age of 25 and reigned for 29 years, was totally dedicated to the Lord God of Israel. "All" (v. 3) indicated that he even matched his godly ancestor David in devotion to the Lord. His mother's name was "Abi," meaning "my father," or "Abijah," meaning "my father is the Lord." The mention of her father "Zachariah," which means "the Lord remembers," suggests that Hezekiah's mother came from a prominent family who were probably distinguished by their devotion to God.

Hezekiah, whose name means "the Lord strengthens," took several remarkable steps in the first year of his reign to promote godliness in Judah. First, he reopened and repaired the doors of the house of the Lord, which had been closed by Ahaz his father. Second, he led the Levites to sanctify themselves and the house of God and to minister therein as God's servants. Third, he restored worship in the house of God. Fourth, he reinstituted the Passover feast and the Feast of Unleavened Bread and invited the remnant of the Northern tribes to join Judah in the observance of these feasts. Fifth, he reunited the nation to the Lord so that God heard their prayers for blessings. Sixth, he moved with the enthusiastic support of the revived priests and people to purge the land of idolatry. For the

first time in the history of Judah, he removed the high places. Then he removed the pillars and images related to the worship of Baal and his consort Asherah. Finally, he destroyed the bronze serpent of Moses that the people in the darkened minds of their apostasy had worshiped as an idol. "Nehushtan," the name given by the people to the serpent of Moses, means "bronze thing." Seventh, Hezekiah pressed additional reforms to care for the priesthood and the house of God.

In the area of personal trust in God, Hezekiah was superior to any king of Judah before or after him. The later reference to Josiah's superiority is in relation to his adherence to the Mosaic law. "Trusted" (v. 5) has as its basic idea to cast one's self upon someone or something for security. The pro-Assyrian party, which was followed by Ahaz, Hezekiah's father, counseled alliances with Assyria for security. The pro-Egyptian party saw the nation's security as being best protected by alliances with Egypt. But Hezekiah, encouraged by Isaiah particularly, put his hope and confidence in the Lord God of Israel. His trust in God did not negate military preparation, but gave him wisdom for fortifying his nation and organizing his army. Under the severest test, which would be illustrated in the Assyrian crisis, Hezekiah adhered to the Lord and to his commandments, with one exception. Accordingly, God was with Hezekiah and prospered his way. As the result, Hezekiah was able to throw off the yoke of Assyrian vassalage pressed upon Judah during

the reign of Ahaz, his father. Also, he was able to chastise the Philistines for their invasion of Judah during the days of his father and to regain from them the cities which they had taken from his father.

Verses 29-31. These verses declare Isaiah's grounds for a renewal of hope. His specific response to the anxiety of Hezekiah is the assurance concerning the crops. Yet this is more than merely a statement on food supply. It is a promise concerning both the termination of the invasion under Sennacherib, and the future possibilities of the people of God. The termination of the invasion is graphically suggested in the statement that although (1) the people must eat what grows of itself the first year, no crops being harvested during the invasion, and (2) they must eat the same kind of food the second year, for no crops could be planted during the latter part of the year of the invasion, (3) normal ploughing and sowing could take place during the summer following the crisis, with the result that food gathered from agricultural pursuits could be eaten in the third year.

Verse 20:20. Through the construction of a conduit tunneled through the mountain Hezekiah brought waters through the Temple mount into the pool of Siloam. The tunnel may still be examined in Jerusalem, and its construction was an engineering feat of considerable proportions for that day. Beginning at opposite ends, workmen dug a tunnel measuring over 1,700 feet through solid rock, and met toward the center.

Conduct of Christians

By Charles E. Myers, Jackson
Ephesians 4:22-5:2

Someone has said there are more hypocrites in the church than there are genuine Christians. Do you believe that is true? Do you know some people who are members of your own church who are hypocrites? Have you ever considered yourself a hypocrite? The true Christian should reflect Christ in his attitude and actions. To claim to know Christ and live in a fashion contrary to him is to practice hypocrisy. In the passage we are studying today Paul listed some specific areas where we often fail to measure up.

He begins with dishonesty. Dishonesty is a characteristic of our world from the highest level to the lowest. We have learned not to believe political and business leaders because we know they will be dishonest. That same thing characterizes many in our churches. Statements that are made about people that are not true have done tremendous damage. I have known men who said they tithed in order to qualify for the office of deacon when they did not come close to tithing. This is not only being dishonest with the church but stealing from God. The tithe is the Lord's and for one to fail to return it to God is to be dishonest.

Paul also mentions stealing. He said the one who stole before he was a Christian should steal no more but rather should work so he can help those in need. Most of us would never hold up a bank, so we consider ourselves honest. Yet a lot of church members consider it perfectly all right to be dishonest in business; to pick up anything lying around that we need, even at the church; and to cheat on our income tax. I never hear a person criticize everyone on welfare but I wonder about how he gets what he has. Paul said the honest person will be happy to help those in need.

The Christian needs to control his anger. It is impossible for us to keep from becoming angry, but we must be certain our anger does not control us.

Many people have let their anger ruin a relationship with another and in doing so disappoint God. Bitter things have been said in a moment of heated anger that one wishes had never been said. Feelings have been hurt, damage has been done to the church.

Marriage counselors advise young couples never to go to sleep mad at each other. They tell us always to resolve our differences before we sleep. Paul said never let the sun go down on you while we are angry. I have known some church members who were mad at someone all the time. The vast majority of problems that hurt churches come from some person or

They are as dogs who vomit up what makes them sick and then return to eat it (v. 22), or as the hog who, after being washed, returns to wallow in the filth.

The judgment against the false teachers was certain. There were no extenuating circumstances. God would rescue the faithful and righteous. He would punish the unfaithful. It was true in the past. It happens today. God promises it for the future.

persons who get angry and agitate until they have stirred up all kinds of trouble. The troublemaker in any church is a hypocrite. How wonderful it would be if we would learn to control our anger and never go to sleep mad at anyone. Also, how Christlike it would be.

While the hypocrite continues to be angry and exercises his anger in various ways, the genuine Christian has a spirit of forgiveness like his Lord. With the help of the Holy Spirit he conquers his own selfishness and ego and simply forgives. He forgives whether the person who has offended him asks for it or not. He forgives because Christ has forgiven him. As a Christian he has the nature of Christ, which is a spirit of forgiveness. Instead of being so self centered that self sits supremely on the throne of his life, Christ reigns. And the evidence of that is seen in his spirit of forgiveness.

Do not think this is easy. Paul said we could accomplish it only as we walked in love. Love is not some sentimental feeling one has. Rather it is the very spirit of God possessing us. We do not love some person because he deserves it any more than God loved us because we deserved it. God loved us because God's nature is to love. If we are genuine Christians we will have a nature like God's. And we will love people, not because they deserve it, but because of our nature.

A lot of people think being a Christian is just being a member of a church. Jesus said being a Christian was to become a new person with different attitudes and actions. To pretend to be a Christian and live otherwise is not only hypocritical, it is sheer folly. Jesus said, "not everyone that saith Lord, Lord, shall enter the kingdom, but he that doeth the will of my father." He also said, "by their fruits shall ye know them." Unless our lives match our profession we are not genuine Christians and have no real expectation of entering into heaven. We need to check up on ourselves and make sure our Christian experience is a genuine one, one that has changed our attitudes and our actions.

Bible Book

The danger of false teachers

By Vernon L. Sikes, Yazoo City
2 Peter 2:1-22

"For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them" (v. 21). Peter's word were addressed to the Christians who were comfortable in their double lifestyles. All of chapter two deals with the influence that false teachers, the Gnostics, had on the early Christians. They were the ones who claimed to be a part of the Christian community, but whose lifestyles were in direct contrast to what they should have been. By word, they were God's children. By deed, they belonged to Satan.

I. Knowledge from false teachers (2:1-3)

Peter was writing specifically of the past and of the future in these verses, but most likely had the present in mind (vv. 10-19) as he warned of the false teachers' presence. In essence, Peter was warning the Christians of them just as Jesus warned the disciples that they would hear of wars and rumors of wars (Matt. 24:6) and that the poor would always be with them (Matt. 26:11). Peter was saying very matter-of-factly that they were around in the old Israel, that they were present then, and that they would present problems for some time to come.

Peter could envision how easily swayed the Christians could be (v. 3),

because the Gnostics were teaching that salvation was a spiritual process and that what one did with his body had nothing to do with his relationship to God. The Christians wouldn't understand that freedom in Christ doesn't mean freedom from an obligation to living an upright life.

II. Judgment upon false teachers (2:4-10a)

Would God exercise judgment? You bet! History has proved it. Where God's people were in danger, God protected them. "The Lord knoweth how to deliver the godly out of temptation . . . (v. 9). But on the other hand, God judged evil with a punishment as intense as his love for the faithful. Peter used three illustrations to warn the people.

The first illustration (v. 4) goes back to Genesis 6:1-5 when the angels came to earth and seduced mortal women. Many of the Christians in Peter's day were using that story as an excuse for their lusts, claiming that even the angels did it. Peter said that even as the angels were punished, man will be punished.

In Peter's second illustration (v. 5) the emphasis is concentrated on the righteous. God, in his judgment of evil, spares the righteous and Noah was a man of righteousness in a world of evil. He was different from the world. He was a nonconformist in an

age of evil conformity. God remembered him.

In God's judgment of Sodom and Gomorrah, he threw the evil into eternal punishment but rescued the godly.

III. Character of false teachers (2:10b-16)

Critical, dogmatic, lacking respect. The false teachers of whom Peter spoke knew no limits in their attacks. Anything related to Christianity was the target of their false teachings. They treaded upon areas that even the angels would fear to tread. They howled about things of which they were ignorant (v. 12) and had insatiable desires for sin (v. 14).

IV. Inevitable doom of false teachers (2:17-22)

The false teachers talked a good show and made grand promises, but they could produce nothing. Those slaves to licentious passions could not offer the freedom they promised (v. 19).

The seriousness of the continuing maturing process in a Christian is the subject as Peter states that if a Christian turns away from God, he was better off in his state of ignorance of God. The false teachers who at one time had escaped the world's evil through the knowledge of Christ and then went back to evil were demonstrating their true nature (v. 20).

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